

The American Friend

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RESPONSE TO WORLD FRIENDSHIP PROJECTS

The formal reception of the Mexican Reciprocal Project took place at the Museum of Natural History on March 1. Mexico has sent to the United States forty-nine exhibits of the arts and industries of her country, prepared by 1,250,000 children in the primary schools of Mexico, one exhibit for each state in the United States and one for the District of Columbia. The Mexican Consul General was present at the reception and spoke briefly. Hundreds of requests for these exhibits have come to the office of the committee at 105 East Twenty-second Street, New York. The third Friendship Project with the children of the Philippine Islands is meeting with a response from all over the country. Already 10,000 Treasure Chests have been sent out. The project does not close until September 1, allowing time for Summer Conferences and Daily Vacation Bible Schools to share in this effort to express our friendship and goodwill toward the people of the Philippines. In hundreds of schools and churches several weeks of study of the Islands and the people precede the filling and sending of the Treasure Chest.

CHINA'S FIRST VOCATIONAL SCHOOL FOR WOMEN

The women of China have patterned beyond their door-sills to some purpose. Definite opposition to the age-old custom of concubinage has been voiced for the first time by an organization of Chinese women, and a movement has been launched to secure the passage of a law making the practise punishable as bigamy. Concubinage is still known in China, and the number of a man's concubines is limited by his income. The concubines are kept in the house, and the wives must submit to their presence. So many of the Chinese men students returning from abroad take concubines that Chinese girls who have been

educated abroad refuse to marry. The Chinese woman faces three great sorrows: forced marriage, secondary wives, and easy divorce. These can best be fought by economic independence, and the Young Women's Christian Association has taken a big step forward to achieve this end by opening in China its first vocational school for women. Here women are prepared for professions, or are taught craft with markets found for disposing of the finished product.

LARGE INCREASE IN RELIEF EXPENDITURES

That a tremendous strain on the financial resources and staffs of charity and family welfare societies has accompanied the current unemployment situation is revealed in an analysis of the experience of such organizations in more than sixty cities, made public today (March 17) by the Family Welfare Association of America, a federation of 234 charity and family welfare agencies. Thirty-nine societies, however, report improved conditions are expected in their communities within the next few months and only eighteen consider prospects for the next several months as poor or uncertain. Analyzing data secured from a questionnaire on unemployment sent to its member agencies in 100 cities, the Family Welfare Association of America found that fifty-four agencies reported a 100 per cent increase in expenditures for the immediate relief of distress among the families they were called on to help during January, 1930, as compared to January, 1929, and an increase of 20 per cent in relief expenditures for January of this year as compared to December, 1929.

EXCAVATORS MAKE IMPORTANT FINDS

Eight superimposed city levels at Beisan have been uncovered by the University of Pennsylvania's expedition to the Holy Land. The find is generally considered the most important since the unearthing of King Tut-Ankh-Amen. Treasures found revive, with increased interest, the Biblical stories of Saul, David, the Philistines and the Israelites. On the third level the expedition found the remains of two Philistine temples mentioned in the narratives of Samuel and Chronicles. These ruins recall the story of how Saul's little army went down to heroic defeat before the Philistines on the slopes of Mount Gilboa. The great central hall of the temple of Resheph was 73 feet long and 26 feet wide. It was divided into three aisles by a double row of columns, three on either side. Under the stone base of the central column on each side was a foundation deposit. One of these was made of gold and silver and the other of silver. Both were filled with bracelets, ear-rings, rings, wire and gold nuggets.

DISCUSSES ATTITUDE OF CHINESE STUDENTS

Dr. T. Z. Wellington Koo, head of the Student Department of the Y. M. C. A. in China, who has lately returned to that country from Europe, has been making an informal study of the influences affecting student life. He reports that politics are still the absorbing interest. As to the students' reading, he concludes that there is a great interest in books that have a proletarian bias and that there is a great impatience with anything of the romantic type, for which there was much enthusiasm ten years ago. He is especially impressed by an almost complete lack of Christian literature in the libraries, which he thinks is due, not so much to skepticism as to its value, as to an unwillingness on the part of the Chinese librarians to compromise themselves in the eyes of the public by putting Christian books on their shelves.

About Face! Forward March!

ONLY FOUR DAYS

The Budget year ends on March 31. Only four days remain in which to win—or lose. Now is the time to about face and march forward toward the goal.

One Day's Wage For Missions

or its equivalent given by every adult Friend in the Five Years Meeting will supply the balance needed to complete the year's budget. Will you not be one to help meet the budget?

Send remittances promptly.

American Friends Board of Missions

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WALTER C. WOODWARD, Editor

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EDITORIAL

Introducing Our Leading Contributions

SO FAR as the main contributed articles go, our issue for this week might be termed an international or a Disarmament Conference number. Occasionally some one objects that we give too much attention to such topics, to the exclusion of material that is more religious in character. Perhaps there is some ground for such criticism in general. Right now, however, we can scarcely imagine anything more vitally related to the integrity of religion and the furtherance of Christian principles than the London Conference and our international policies. If ever we are to maintain an intelligent attitude toward and a wholesome influence on our relationships with other nations, now is that time. If, as David M. Edwards holds, we are at the parting of the ways, it is of tremendous importance that we all do what we can to see that our nation, with others, takes the right road.

We point out with satisfaction that two of our leading contributions are by young Friends. It is a matter for encouragement that our young people are giving serious and painstaking thought to these vital issues and are seeking to make constructive suggestions relative to them. Edith Osburn, a rather recent graduate of Penn College, is spending this year in Geneva in study. John Harte is a young journalist of Philadelphia whose special interest is in the field of international politics. Both these writers have a good fund of accurate information on world events and trends. It will be noted that they show marked agreement in diagnosing present conditions and the relation of the United States thereto. Edith Osburn shows clearly how our acceptance of the Kellogg Pact must necessarily alter our former conception of neutrality, and she feels that we owe to Europe some definite assurance that we shall not endanger the new order of peace by standing on our own rights, regardless of the new and larger obligation. John Harte goes beyond this and would set up a Board of Arbitration, of which the United States would be member. As we understand him, the Board would in essence be a court for the decision of cases arising under the Kellogg Pact. Personally, we are inclined to shy at the inclusion of the sanction of economic force, although we realize that our abstention from trading with an aggressor nation, as suggested by Edith Osburn, would virtually imply such force. In any case, we welcome these two contributions and commend them for thoughtful reading.

Some readers will hardly agree with David M.

Edwards, feeling that he paints too sombre a picture. If he is over doleful anywhere it is perhaps in his assumption that if the London Conference fails, all is lost so far as our generation is concerned. He may overstate the matter from that viewpoint. So far, however, as his vision of future events is concerned if the theory and policy of force be not changed, we believe he writes unerringly. His words are weighty with portent and should be heeded well.

Shall We Have Government By Straw Votes?

WHAT about the *Literary Digest* straw vote on Prohibition? This is a question which is seriously concerning friends of Prohibition these days. The question is answered differently. Some counsel that the vote should be ignored as part of the "wet" propaganda. On the other hand, "Answer the Digest Poll," is the caption of an editorial published by the *Christian Science Monitor*, staunch supporter of Prohibition. It contends that the *Digest* poll "represents a worthy attempt to sound out public opinion on this vital issue, and deserves the thoughtful response of every person who receives a ballot." Inasmuch as the vote is being taken whether we like it or not, and will be widely heralded, we shall certainly cast a ballot if we get an opportunity. However, we have yet to find anyone of our acquaintance who has received a ballot.

And this last statement raises one of several questions which would seem greatly to invalidate the *Digest* poll. With the very best of intentions, how can a fair representation of actual voters be secured? In the first place, by the very necessity of such a poll, the bulk of the vote is bound to come from the cities and larger centers of population, where anti-Prohibition sentiment is strongest. Even there, what adequate safeguard can there be against the votes of minors and aliens? Furthermore, there is this outstanding limitation. By the very nature of the situation, the vote will be cast largely by men, whose names are much more accessible. Yet it is generally conceded that the bulwark of Prohibition is found in the women of the country, to whose long and persistent labors the ultimate victory was largely due.

It is also clear that whether the *Literary Digest* was conscious of the fact or not, its straw vote was so timed as to be as favorable as possible to the "wets." For days and even weeks, the latter had been having their innings before the Congressional Committee at

Washington. With apparent impressiveness they had marshalled all the anti-Prohibition hosts and testimony possible, and of course the "wet" press of the country had played up this showing as sensationally as obsessed enmity could devise. It was at this juncture, before the "drys" had opportunity to make a counter showing before the Committee and to refute the testimony of anti-Prohibitionists, that the straw vote was announced and the ballots began going out. Undoubtedly the psychological "break" was in favor of the foes of Prohibition.

But there are questions relative to this straw vote that are more fundamental than those having to do merely with the method and time of its casting, which latter will probably make the vote misleading. As the *Portland Oregonian* puts it succinctly, this straw vote is an "effort to shortcut the regularly constituted processes of government." It grants that a straw vote "conducted in the usual manner in the course of a presidential campaign may be entertaining without incurring offsetting consequences. We do not so regard that which amounts to a movement, whether intentionally or not, to find a subterfuge for a mechanism of government which was well thought out before it was adopted and which has stood the test for almost a century and a half."

Just what is meant by the above reference to our "mechanism of government?" The *Portland daily* says: "If ever constitution builders were inspired, it was when they devised the safeguard against domination by the brute force of mere numbers which is contained in the method by which States obtain representation in Congress and in the Electoral College."

Elaborating on this point, the *Christian Science Monitor* sets forth the following:

"There is the further consideration, perhaps more fundamental than the others, which should also be noted in advance. It rests on the fact that amendments to the Constitution of the United States are not premised merely on numerical considerations. The Constitution protects the geographic integrity of the individual states by providing that the legislatures of the forty-eight states shall have equal power in passing upon proposed amendments, and at the same time the popular majority is protected by the constitutional requirement that at least thirty-six of the state legislatures must concur. Thus a mere numerical ratification is not sufficient to pass a constitutional amendment. By this means a scant numerical majority in a limited part of the Nation—twelve states or less—is restrained by constitutional provision from blocking the will of the majority of thirty-six states or more on matters which the states desire to handle by national action. Thus relative numerical response should not be the only criterion in estimating the significance of the *Digest* poll. This fundamental, of course, applies to the wet responses as well as the dry."

However, important as is this constitutional provision, which is fundamental to the structure of our federal government, we do not plead it because we seriously doubt what would be the result of a popular referendum of the country—a bona fide and an actual vote and not a straw vote—on the question of the retention and enforcement of Prohibition. Whichever way it goes, the *Literary Digest* poll will be diverting but not conclusive.

Disarmament and the Kellogg Pact

BY EDITH E. OSBURN

THE eyes of the world are on London these days, watching with interest, with hope and with apprehension the deliberations that are being carried on there within historic walls. There is a real desire on the part of many for disarmament, but there is a stronger desire for security. Every treaty or agreement which tends to increase this sense of security will by that much hasten the coming of effective disarmament, and there is a strong feeling in Europe that the next move in this direction should be taken by the United States. I have been impressed with the general unanimity of the expressions of opinion on this subject. Europe is asking just one thing of us—a change in our old conceptions of neutrality, maintaining, rightly, I believe, that the acceptance of the obligations of the Kellogg Pact necessitates such a change.

For the Kellogg Pact inaugurated a new era in international law. The renunciation of the sovereign right of a state to wage war in the pursuit of its policies was a fundamental change in the basic conception of the relationship of states, and carries with it the obligation to discard old laws, old conceptions which grew out of the accepted theory that a state had the right to wage war when and how it pleased. That renunciation bears with it the renunciation of certain other rights, and the assumption of obligations never to seek the solution of disputes, of whatever origin or nature they may be, save by pacific means, bears with it certain other obligations, which Europe has not been slow to realize.

For over every European consideration, every guarantee of

security given by groups of states or by the League, every question of the application of sanctions, economic or military, there hangs the cloud of possible American disapproval and interference, and the consequent wreckage of present international guarantees of peace. Europe wants a definite assertion, not that the United States should undertake the obligations of sanctions, but that she would refrain from trading with the aggressor nation, and would not hinder the application of sanctions on the part of other nations. Mr. Politis, the well-known Greek jurist who has taken a prominent part in the work of the League of Nations, writing in *L'Esprit International*, one of the best political magazines of Europe, says that however plausible, however certain may be the statement that the United States would not ignore a violation of the Pact, it does not suffice for the states dependent upon the Pact as a supplementary guarantee of their security. "It is necessary that the desire of the United States to serve the cause of peace should manifest itself in this respect in such a manner that it would give to all the conviction that the Pact of Paris is not simply a hope, but a reality."

William Martin, editor of the *Journal de Geneve*, in the leading article of January 13 of this year, in discussing the London Conference on Disarmament, sums up the European attitude admirably. He says that the Conference can be the logical outcome of the Kellogg Pact as Mr. Hoover and MacDonald claim, if the Pact does constitute a guarantee of security. "And it does constitute that security if it has for its

effect to oblige the United States not to thwart the sanctions that the League of Nations may be obliged to take against an aggressor nation. Not otherwise. That which has hindered the European peoples up to the present from living in a sense of security, is the fact that no one knows whether, in case of a war of sanctions, the United States will take a stand opposite the League, whether she will not demand that the rights of neutrals be respected, and whether she will not break, if need be by force, the blockade of the aggressor state."

This uncertainty is, from the European viewpoint, most fundamental. Mr. Martin continued with forceful logic, showing the practical application of this fear upon present world politics:

"This single possibility has been sufficient up to the present to block every serious move toward disarmament, and it will continue to do so as long as it exists. Senator Borah and his friends were right in this regard when they said that before attempting naval disarmament they must regulate first the question of the freedom of the seas. And he was right when he said, in a moment of frankness, that the Kellogg Pact placed the United States in such a position that it would be impossible to maintain friendly relations with a state that violated it. If this conviction were general in the United States and consequently in Europe, the question of disarmament would be more than half regulated. For of what importance is naval parity, numbers of cruisers, submarines, if every peaceable state is sure of never having to make war alone, and every aggressor state to find against her all the other nations of the world?"

SOME PERTINENT QUESTIONS

The problem is, basically, one of neutrality and the freedom of the seas. Does the Pact have any effect upon the old law of neutrals? Has there been created, as Mr. Politis suggests, a new international law? This is a pertinent question fraught with far-reaching possibilities and of a nature as revolutionary in its practical aspects as the renunciation of the right of private war. Can war as a legitimate instrument be renounced and the rights and privileges of neutrals as they have been understood in the past still be retained? Or does it follow as a natural corollary that the acceptance of a new era in international law in which war no longer remains a legal instrument carries with it an inevitable and corresponding change in the laws of neutrality?

"One of the consequences of this treaty is that neutrality, in case of war, in the hitherto accepted sense is ended," says David Hunter Miller, a well-known American jurist. And M. Politis in the above mentioned article makes some well considered observations on this point, worthy of wide and thoughtful consideration. Formerly, he maintains, neutrality was understandable when war was licit. A nation had a right to participate, or not to participate. But from this time on, in the presence of a war which international law condemns, neutrality such as it has been conceived in the past is no longer conceivable. It would take on rather a new sense, for it would be impossible for the state which wished to remain neutral to pretend that the two states have an equal right in this respect. To treat in the same manner the two belligerents of which one is innocent and the other guilty—that would not be impartiality but complicity in respect to the latter.

NEW IMPLICATIONS OF NEUTRALITY

Thus Politis insists that the old conceptions of neutrality are not only inconceivable juridically but that they are impossible of execution. For to act upon them today, under the new era of international law is to become an accomplice of the guilty party, furnishing it with the arms and foodstuffs where-with it may continue in its criminality. And it would seem that he is justified in his attitude, for to remain neutral in the old sense is to furnish supplies to the violator of international law. The question of the freedom of the seas is concerned mainly with this one point, as to whether neutrals have the right to trade freely with both or all belligerents. The old quarrel between Great Britain and the United States will lose all interest if it is generally recognized that the Kellogg Pact

does necessitate a change in the old conception of neutrality.

There is this point to be observed, however. Seldom, if ever, is one nation entirely to blame when war breaks out. And if both are at fault, it may be argued, to remain neutral in the old sense is both possible and practicable. But, even in this contingency, just what is the moral and legal status of a person or state that assists criminals and international law-breakers to continue in their offences?

PORTER AND CAPPER RESOLUTIONS

The importance of this viewpoint has not escaped the attention of some members of the United States Senate. The Porter and Capper resolutions have been designed to meet this difficulty. They were both introduced into Congress in February, 1929. The Porter resolution provided that the President may at a time of domestic conflict in any country, or at a time of international conflict, prohibit the export of arms or munitions of war to those countries. The Capper resolution proceeds from an entirely different basis, namely, whether any country has violated the Kellogg Pact. If the President so determines and by proclamation so declares, it shall be unlawful "to export to such country arms, munitions, implements of war, or other articles for use in war . . ." a provision broad enough to prevent the breaking of an economic blockade by the United States if the League should instigate one. The resolution also gives the President power to enter into negotiations with other nations, signatories of the Pact, to secure agreement that the nationals of those governments should not be protected by their governments in giving aid to a nation which has committed a breach of that treaty, a provision that would assist unity of action on the part of the United States and other nations members of the League.

The resolutions have not yet been brought up for discussion in Congress, but their introduction has aroused considerable interest abroad, and has given rise to the hope that some action will soon be taken to meet this need for assurance on the part of League members. The resolutions as they stand are imperfect; the responsibility placed upon the President is such that many would hesitate to endorse the measure, and there is the possibility that the President and the Council might disagree as to the aggressor nation, but there is a strong feeling in Europe that their passage by the Senate would materially add to the sense of security, with all that entails in the field of disarmament. M. Politis concludes his article with a discussion of these two resolutions, urging their passage, for "their enactment would have the most happy results for peace; the strength of the economic sanctions of the League would be assured; the possibility of effective collaboration between the United States and the League in determining an aggressor would be established; the old quarrel between England and the United States over the freedom of the seas would lose all interest . . . and above all the certainty that states tempted to go to war would have of not being able to count on American markets for their supplies would give them much upon which to reflect before deciding to trouble the peace of the world."

AMERICA'S HEAVY RESPONSIBILITY

Such is the European viewpoint. It may not be entirely just; it may be an easy way of easing their conscience in regard to their heavy armaments, but there seems to be little doubt that if America would give them a definite assurance on this point, disarmament would be facilitated. That being the case there is a heavy responsibility at our doors. Will we for the sake of a few dollars insist upon maintaining our old policy of free trade relations with all belligerents, an attitude we can no longer honorably take in view of the new international law created by the Kellogg Pact, and continue to jeopardize the work of disarmament and security in Europe? Public opinion was largely responsible for bringing into being the Pact of Paris, it must now put it into practice. The passage of the Porter and Capper resolutions would be a long step in that direction.

At the moment of writing, the success of the Disarmament Conference at London still hangs in the balance, but the outlook is very dark. France would be willing to make concessions toward more effective disarmament in return for some kind of guarantee of security, similar to that of Locarno, in the Mediterranean. But England does not feel free to become a party to such an understanding, risking a conflict with the United States upon the seas in execution of that guarantee. The very fact that England and America have agreed upon parity, hailed as a happy agreement between the nations, has had the opposite effect upon continental Europe. For if the British fleet had remained much stronger than the American they would have been able to regard as negligible the position of the United States in a European war. But when America

is able by her fleet alone to paralyze the action of the British fleet the situation is vastly different. France now feels she must have a fleet capable of defending her two coasts, not that she fears England, but that she is afraid, given a rupture of the Kellogg Pact, or the Covenant, the British fleet may be forced to concentrate in the Atlantic and hold itself in readiness to take action against the American fleet should the United States attempt to break the economic blockade of the aggressor state. Whereupon her coasts would be left bare—unless she is prepared to defend them herself. A guarantee on the part of America that she would not interfere in the application of sanctions by the League would go a long way toward making this conference a success. If it fails, how much of the responsibility will lie at the door of America?

Geneva, Switzerland.

What We Can Offer

BY JOHN O'H. HARTE

STATESMANSHIP at London seems bankrupt, or almost so. Courage and vision are more apparent in our press than in our leaders. For at least once the great masses of public opinion are one jump ahead of the politicians and statesmen, and should the London Conference fail, there is not the slightest doubt but that the governments involved would be seriously embarrassed. Even President Hoover's Administration would be made to feel uncomfortable under scathing American criticism.

That there has been considerable criticism already no one can fail to see. That it has annoyed the President is also apparent. But it seems only fair to remark that perhaps President Hoover may be justified in his condemnation of this criticism in so far as that criticism may not be constructive. But should we offer something constructive with our criticism, then surely we have a right to be heard.

France is today probably the most prosperous country in Europe. Any prosperous country, set about on all sides by other nations, is apt to be suspicious. She is afraid that her prosperity is arousing jealousies, and she is afraid that some of the nations may unite and rise against her before she becomes too powerful with her prosperity. For undoubtedly prosperity does lead to power, as we in this country can see with our recent rapid rise to international prominence in politics and world trade and now in naval strength.

France also knows what it is like to be overrun by foreign armies. She has had to battle for her existence in the past, and her cities and towns are beautified by monuments to patriots that are mostly soldiers. These things may be deplorable, and we may wish that they were otherwise, but we cannot ignore them.

THE FRENCH COMPLEX

The result of this prosperity, with its attendant suspicions, and these post-war memories, is that France more than any other country demands security against a possible repetition of past invasions. And this security she demands, if not to be found in alliances and political pacts, is to be found, in the last analysis, in brute force: armies, navies and air fleets.

Quite willingly France has said she is willing to lower this armed "insurance policy" if she will be persuaded that no other nation will suddenly descend upon her and ruin and rack her countryside, and impose upon her an economic tribute that shall take her power away from her. If there are international complications, coming from strained trade relations, assassinations, or armed strikes in which citizens of the other country are involved, then these things should be considered by boards of arbitration, or consultation, rather than by sudden invasion,

followed, after the damage is done, and not until then, by consultation.

France, in her attempt to secure safety and the certainty of this arbitration or consultation, has built up since the war an elaborate and intricate series of alliance and defensive treaties. The League has her warm support because it seems to offer her certain legal machinery instead of brute force. It will thus be seen that here is a nation, progressive and prosperous, beset by a fear of being attacked and despoiled, and determined that it shall not happen.

Ever since America refused to join the League of Nations France has been uneasy. She is afraid that if some European nation jumps on another nation, and that if the League decides to punish the aggressor, the United States may protest against such punishment for sentimental or economic reasons. France is afraid that if a blockade is put on the aggressor, in order to starve it into submission, the United States may force the blockade with its navy so that its trade may not be disrupted. And France asserts, further, that the aggressor nation may be encouraged to become an aggressor because of the possibility of America being its economic ally on humanitarian, sentimental or economic grounds.

When France broached the Pact of Paris as a concrete political treaty, she did so because such a treaty would be limited to America and herself. This would then make it impossible for either of the two nations to go to war against another. It meant that if France started to punish an aggressor, and imposed a blockade, America could not force that blockade because, to do so, would be to war against France. That this neat scheme never materialized is largely due to the credit and foresight of Secretary of State Kellogg.

But that it fell through, and all nations were signatories, did not suit France. For with the reservations that were now included in the all-nation (or multilateral) treaty, there still remained the possibility of America declaring herself opposed to a brutal starvation policy (such as was imposed on Germany) and forcing the blockade with her navy and food ships.

SECURITY—THE GREAT BUGBEAR

It is this fundamental problem, and no other, that lies at the heart of present difficulties at London. We may talk about cruiser strength, and we may assert we will not participate in "political" conversations, but the fact we cannot deny is that all these figures of tonnage and guns rests upon conditions that are essentially political, and at the root of which is the bugbear, "Security."

France has said that if the United States and Great Britain promise by declaration, or by implication, to cooperate with

her in time of war, she will willingly reduce her armed forces. That is, she will be assured of some conversations in time of war on the part of America, looking towards possible participation by this country in such a war, and of course on the side of France.

The American delegates, and the country at large, are not willing to bind themselves by promise, or by implication, to assist France in time of war. If France should provoke Germany (let us say) to attack her, because of a series of oppressions against Germany, and should then claim that she (France) was attacked by an "aggressor," the United States would undoubtedly dislike to fight on behalf of the country (France) that had provoked the conflict by its oppressions. And in the instance we have given above, France might legally establish herself as the defendant, although in reality she was the oppressor while not the aggressor.

Since we are unwilling to offer France a blank check, or an alliance of arms on which she may count in any emergency, what shall we offer that will enable her to feel secure from sudden onslaughts from jealous or suspicious neighboring states?

I have said, at the beginning of this article, that criticism is only justified when we have something to offer in its place. This article is, therefore, futile unless it does place a concrete proposal for serious consideration: a proposal that is neither fantastic or out of touch with American sympathies and support.

Seeing that America is unwilling to join the League; seeing that it is unwilling to abide by the decision of the League as to who is the aggressor nation, for fear "strings" may be pulled to warp the real decision, it is apparent we must create some machinery that is in line with our own conception of things.

Since practically all the nations are signatories to the Kellogg Pact, and since we as a nation believe war is outlawed, America should declare we will not be spectators alone in case of a conflict.

BOARD OF ARBITRATION PROPOSED

This country should notify its fellow-signatories of the Kellogg Pact that if the other signatories go to war, then it will ask them, with the non-militant signatories, to arbitrate and talk matters over; before war, if possible. America should be a member of this board of arbitration, sending one of its most eminent citizens to assist in settling the matter under dispute.

America should notify the aggressor and the defendant that they shall neither aggress or defend. All disputes are to be settled by the Board of Arbitration, and not by war. Should the aggressor send soldiers into the defendant's country, then the other signatories of the Pact (also members of the Board of Arbitration) should sever all diplomatic and commercial

and financial relations with the violator of the Peace Pact. It will be noted the measures against the aggressor are not military and do not call for bloodshed.

Should the defendant arise in wrath and mobilize his army to war against the invading army of the aggressor, then the defendant should be notified by the Board of Arbitration that the other signatories of the Pact will also sever relations with him unless he refuses to give battle to the invading aggressor armies.

This would mean that all nations signatories of the Pact of Paris would economically and politically and commercially cutlaw the aggressor and defendant nations if both came to real blows. On the other hand, if the defendant permitted the aggressor to penetrate into his country, without forcing the matter with arms, then the defendant would be allowed full commercial and economic privileges as maintaining the peace.

No nation is self-sufficient, especially in its financial machinery, and when the hates of the dispute had died down, and the aggressor had withdrawn its armies from the lands of the passive defendant that did not fight, then, before the nations of the Pact would resume relations with the aggressor, it should agree to abide by the decision of the Board of Arbitration. The Board would decide who was at fault in the dispute that started hostilities, or the invasion, and it would decide on penalties. But, in addition, it would levy damages on the aggressor nation for its invasion of the passive defendant's country.

In other words, nations would not assist one another by force of arms. And this country would not pledge itself to assist any other nation in time of war by sending troops to its assistance. What it would do, however, would be to go on record saying that if a nation went to war, and invaded another country, it would sever relations with that nation, no matter on what pretext the war was being fought. There would not be, and could not be, reservations to this declaration.

This declaration of being against a nation that invaded another nation, whether in defense or not, would establish this country on the side of law and order in international relations. And we would have the satisfaction of knowing that in maintaining this scheme of international order, it would not be based on force of arms but on the force of economics and finance and commerce.

No nation would willingly starve for the foolish whims of its rulers, and no rulers would be willing to give starvation and financial ruin to its people for the price of flouting international peace as decided upon by the Board of Arbitration.

That America should be a permanent member of such a board (who could never go to war, or send its members to war) goes without saying. And such a step is not far in advance of much that has already been achieved in international politics.

Philadelphia, March 15, 1930.

At the Parting of the Ways

BY DAVID M. EDWARDS

ONE dislikes to express an opinion concerning the London Naval Conference. In the first place, matters are so undetermined and are so apt to take on a new aspect with such suddenness that what one says today may prove to be wrong tomorrow. In the second place (yes, it will come out in spite of one's determination to be hopeful) one cannot avoid a sense of disappointment.

It seems that no one of the leaders of the different delegations has escaped from the domination of the old ideal that navies are a protection to their various countries. Even Premier MacDonald in a recent statement in the House of Com-

mons, stated that Great Britain could not go "one pound avoirdupois in reduction beyond what other nations were willing to go." In this he, too, may be catering to those of militaristic tendencies in order to get through Parliament whatever is the issue of the Conference. And right there is the pity of the whole situation, namely, that the leaders of this Conference and the leaders in the legislative bodies of the five countries have not gone as far in their desire for a warless world as their respective peoples have gone, and do not seem to be aware of the extent or the intensity of the desire of these peoples for the ideal to be accomplished now. There is a deeper-seated

longing for assurance that war shall never happen than was ever before present in the minds of humanity.

And here are just the reasons why this Conference must succeed. If it should fail there can be little doubt but that another Conference for the purposes for which this present Conference is assembled, cannot be brought together in this generation; and if not in this generation, there is little expectation that the next generation, which will not have experienced the horrors of war as have this generation, will be greatly desirous for calling such a gathering or highly skilled in securing results.

It is from all appearances, based upon the lessons of the past, a case of "now or never"—using the word "never" to cover at least all the time you and I shall ever see. No one can contemplate the conditions prevailing in the world today which are the sort that produce war, without the gravest of apprehension. The "hold-over" matters from the World War, as a result of the Versailles Treaty, are alone sufficient to give one a feeling of the inevitability of war in the event of any serious delay in the program of disarmament, and these "hold-overs" are almost too numerous to mention. The only conditions required for any one of them to cause war is the continuance of the construction of arms and the rise of a generation that does not know, first hand, the awfulness of war.

HOW SHALL THE NEW ORDER COME?

Again, it would be well for the people of this generation to lift their eyes and look a little farther afield than their immediate liabilities. Can anyone fail to see if war as a means of national policy is not abolished, if the means for waging war be not lessened to the minimum and maintained only to the point needed to police the world, that the implements of war fall into the hands of one class or the other in the clash between labor and capital; between the "Proletariats" and the "Bourgeoisie" in the equalization of the affairs of the future? That some better means than any system now in existence for distributing the goods of life among the parties to their production, is as inevitable as is the continuance of time, is clearly taught by the past and distinctly seen by the thoughtful. If war continues to be maintained and if the accoutrements of warfare continue to be utilized as the last resort for maintaining the status quo, they will just as certainly be looked upon as the legitimate means for the overthrow of the status quo, and the establishment of a new and different order.

That there will be a new order of society better equipped than the present to serve the well-being of humanity is clearly taught by the past. Slavery was succeeded by serfdom, the slave owner by the feudal lord. This system was succeeded by the present capitalistic regime with the employer and the employee succeeding the feudal lord and the serf, respectively. What is the next step? Far more than half the inhabitants of the world today say "socialism." This may or may not be true; but that some system, better equipped to guarantee the more equitable distribution of the goods of life among those who have produced them, is as certain as anything can be. I am not primarily interested here in arguing the assurance of its coming as I am in warning us to take some thought as to how it shall come. If war continues to be the ultimate means of the settlement of disputes, of the maintenance of property rights, of enforcing the mind of those in power, whoever they may be, then it will become the means of overthrowing those in power and of maintaining their successors. In other words, the better day will be reached either by revolution or by evolution. If war can be abolished and the war mind replaced by the peace mind the new day may come by evolution; but if not then it must come by revolution.

Still further, just as armaments in proportion to their size make nations possessing them less dextrous in utilizing other means for the settlement of disputes and less careful to avoid trouble; just so will the maintenance of the war system and the war spirit make those who believe in the status quo less sym-

pathetic with the downtrodden and unfortunate, less careful of their rights, and less skillful in working for such arrangements as will guarantee the general well-being of all. The capitalistic system is without doubt the best system for the development of the individual; and this because it gives unlimited scope to private initiative. There are a score of reasons that clamor for utterance to show the superiority and the capacity of the capitalistic system, but this is not the place to set them forth. What it is pertinent to see in this connection is that the continuance of the war system and the war mind is the certainty of the doom of any system under which the few prosper and the many languish and the vast majority of mankind are exploited by the small minority. The minority may expect the majority sooner or later to learn its methods and adopt its means. The salvation of the present system is the abolition of the ideal of force and the means of force and the creation of an atmosphere in which reason and justice may have full sway. In the atmosphere of a warless society reason will come into her own and justice operate with precision.

FORCE AND THE COLOR PROBLEM

There is just one other consideration to mention as urgency for the abolition of war in this generation. A large part of the population of the world consists of people of color. The white element is a small, almost an insignificant part. And yet, this little fraction of population has a foolish notion of some innate quality of superiority. There is the "Anglo-Saxon" or "Nordic" complex, which is adapted to the use, in varying degrees of intensity, by other white peoples, according to their need. It can be said that this complex of superiority is growing and becoming more operative in all countries where white people dwell. There is no country where white people are in power where the color line is not being more and more distinctly drawn. In the U. S. A. this is undoubtedly true.

What can be the outcome of this condition? The Red race, in the person of the North American Indian, is the only colored race not increasing in numbers; some of them are increasing by leaps and bounds. The white race is not holding its own. Then, too, the white race is the only race that has suffered much or is likely to suffer much in the immediate future from modern warfare. The disparagement as to numbers between the white and the colored races grows apace.

The colored man, wherever you find him, is rapidly developing a determination to end this exploitation, and it must be ended sooner or later. How shall it be ended? By the operation of reason and justice, or by the bitter arbitrament of war? Just now there is opportunity of choice between these two methods. The Five Power Conference may be one step, and a large one, should it be successful in choosing the former; its failure would almost certainly mean increasing the liability of choosing the latter. If it is to be the plan to continue the fallacy that civilization is to be maintained by force, then it is almost certain that the white races will continue to exploit the colored races, relying upon force for their ability to do so; and this course can only result, because of the rapidly growing culture and education of the colored races, in their adopting the same means for securing the equality of privilege to which this culture and education is teaching them that they are entitled.

These considerations are not idle dreams. They are based upon the soundest and most substantial of facts. No one can successfully dispute them. This is an awful hour in the history of civilization. It is an hour that merits an announcement of equal solemnity with that of the poet when he said:

"Once to every man and nation
Comes a moment to decide."

The mind of humanity should be centered upon the Five Power Conference and the concerned, fervent prayers of Christendom should ascend to the God of Righteousness for the success of the deliberations now going on in London.

London, England.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

HEROIC QUAKERS ARE NEEDED

The Service Committee, meeting on February 27th, held an evening session to hear Rufus Jones' concern for a "Wider Fellowship," and to consider, as the chairman, Henry T. Brown, said, "a specific problem—how the American Friends Service Committee can carry the knowledge of its work and projects to groups of Friends who do not know enough of it. We can give something, and we can get something."

Rufus M. Jones said: "It would be possible for the Society of Friends to go on in low gear for a long time. It has done so before. We are face to face now with a situation which calls for more than low gear type of work. There is chaos in religion, and not all in Russia. Many people turn to us more hopefully and expectantly than to any other groups. But to answer these people, it is necessary to rouse our own vision, and not many can do this.

"Coventry Patmore said: 'It is not easy to be good; in fact, it is impossible to be good, unless you decide to be heroically good. We can't keep up Quakerism in the world today unless we get some heroic Quakers. The time has gone by for twirling our thumbs. I want to see an infusion of high-powered Quaker virus poured into the veins of our Society.

"One of the most inspiring things that I have learned is that the Friends of the seventeenth century gathered up the inspiration of a dozen centuries of spiritual strivings—from the Montanists down. As Bonaparte reminded his soldiers in Egypt that forty centuries looked down on them, so here the martyrs of twelve hundred years look down on us.

"The middle of the eighteenth century was a time of deadness among Friends. Said one Friend once, 'I though I had a great concern for this Meeting, but I saw no time when anyone was awake to receive it.' One man, John Griffiths, stirred the deadness in both England and America. He began in America, then went to England, where he gathered around him a little group including William Tuke and Samuel Fothergill. In twenty-five years the Society was new; it was waked up to its mission.

"Now I could name a number of Friends of the present day who could do just this work, if, for instance, two or three of them could go together to a place and stay long enough to find the potential Quaker leaders, and help them to organize the Meeting, and find the

tasks at home. . . . We have had a whole generation with eyes focussed on the heavens. You can't be spiritual by getting out of unspiritual issues."

In the discussion it was pointed out that we should clarify and sharpen the message of the Society of Friends, and that we weaken our testimony by divided judgment. But also we should "create a group who will carry the message of Quakerism to our own Meetings, to create a group willing to make sacrifices, and able to see a task. This is the way to restore spiritual life—to find a task, and to do it."

Henry T. Hodgkin said: "We are assuming that there is a special task which no other religious group can do as well as the Society of Friends. Very few of us are really feeling the seriousness of this. We gather for an hour or two, and get enthused a little, and then lose it. When the Student Volunteer Movement started, a small group lived together for a month to fuse their experiences and life; from this came the Movement. In the same way, at the beginning of the war, some of us spent one day a week together. From this developed the Fellowship of Reconciliation and other things. We don't take time enough to let a thing go into our lives and develop. If one takes time in a great thing he will feel the hand of God laid on his head. We must bring the thing into the consciousness of people one by one—as a living message. We are not going to solve the problem by talking, but by sweating blood, by devotion of mind and body."

The meeting was ended by Henry Brown, who defined three necessary points of the religion of the future. First, it must be simple; second, it must get down to grips with all human problems; third, it must have a sense of spiritual realities. It would be well if Friends could develop toward this.

NEW MEMBERS IN GERMANY

A year or so ago the Service Committee office received a letter from a young German couple living in a town near Dresden. They wanted to join the Friends. As teachers they had encountered the child-feeding work; they had secured two or three Quaker leaflets, and meditated deeply over them; and they wished to bring up their four children as Friends. They evidently did not know that the Friends in Germany had actually formed a Yearly Meeting. We sent their letter back to Germany, to the Yearly Meeting, and heard nothing more. Now, Dorothy

Henkel sends us an account of her visit to Dresden, and unconsciously gives us the next chapter. For the young couple have just joined Friends, and she finds them among the most deeply interested and spiritual of all the Dresden group. "That which one feels especially about this family is, that probably in the future it is about them that a group in Dresden will center."

WORD FROM A FELLOWSHIP HOLDER

W. A. Young is one of the two teachers of history in Quaker institutions who now hold the Biddle Fellowships for a year's study in Geneva. A long letter from him in January gives some vivid pictures of life abroad. "The Genevese spent all last week celebrating their 'Escalade.' It is their Independence or Deliverance day, commemorating the defense of their city walls against the Duke of Savoy. In the celebration they employ the methods of our Thanksgiving, Hallowe'en, and Fourth of July combined. They have public meetings where the proclamation is read, lantern slides depicting the battle, brass bands, singing, and oratory. There are street parades of men on foot and horseback, dressed in the armor of the early seventeenth century, and other parades of people in all sorts of quaint costumes, like our Hallowe'en. During the whole week banquets, dancing, and parties for old and young are in order."

W. A. Young is studying at the Zimmern International Institute, and welcomed the Christmas holidays, "because they will give me an uninterrupted two weeks for my first paper, which is to be given on January 8th. I am working on a subject in which I have always been interested, and I hope by the end of the year to reach some conclusions that will enable me to make a contribution to the international thinking of the American student."

The Young family is living at Chemin Krieg, 5 bis, Geneva.

BEYOND NATIONALISM

As we trace the history of the development of the sense of nationality and its more recent identification with loyalty to the national political state, must we not admit that though up to a certain point is has on the whole yielded many desirable and beneficial results, beyond that point it has become a grave danger and menace to civilization especially in view of the changed relations into which we have come, and also, of the evils and abuses into which it has fallen. In other words, is it not becoming increasingly clear that nationalism as we have known it is not an end in itself, but rather a means to a larger end—a higher and broader internationalism, more in harmony with the new world into which we have been ushered?—JOHN HERMAN RANDALL in *World Unity* for March.

Correspondence from Canada

A Notable Act of Good Will

AMERICAN Prohibitionists must have received with a great deal of rejoicing a few days ago the announcement by Prime Minister W. L. MacKenzie King that liquor clearances to the United States would shortly be stopped by the Dominion government. It is no secret that even the fair minded people of Canada and the United States have for some years been having a hard time understanding each other on the liquor question. Jingoists on both sides of the international border have been having the time of their lives. Incidents like the "I'm Alone" case have been played up for all they were worth.

A great many Americans have interpreted the attitude of Canada as one of interference with their administration of the prohibitory law. Canada and Canadians have been looked upon as a lawless people, and as a people chiefly engaged in the liquor business. By implication at least, an attitude of maliciousness has been imputed on the part of Canadians toward the United States.

On the other hand, the United States has the reputation outside her own borders of being able to couple high idealism with an all too prevalent disregard for law. In a land where political corruption is practically unknown, people cannot understand the apparent maladministration of the Volstead Law any easier than they can understand why Chicago should have a murder rate thirty-five times as high as Toronto. Furthermore, many cannot understand why a practice which is perfectly legal in one country should be banned simply because it is illegal in another country. A rum runner is a law breaker in the United States. In Canada he is simply an exporter.

Yet, just as the men in the liquor business are internationalists, so must the advocates of Prohibition be internationalists. A world cannot permanently endure half wet and half dry. There have been many in Canada who have realized this. There are others who, though not particularly interested in the liquor question, are nevertheless tremendously interested in preserving good will between the United States and Canada. Consequently pressure has been brought to bear on the Dominion government by religious bodies, church and secular press, and other agencies, to discontinue the clearances of vessels laden with liquor to the United States.

And now has happened a thing which, so far as I know, is unprecedented. A country, while not recognizing a principle as valid for itself, nevertheless has, without treaty or coercion, recognized it for

another country. A thing which is perfectly legal has been, or soon will be, discontinued in the interests of international brotherhood. Revenues to the government, of liquor exported to the United States, amounted last year to about \$12,000,000. For a country with only one-tenth the population of the United States voluntarily to forego such a sum in the interests of good will is indeed a generous move to say the least. One wonders if the United States, under similar circumstances, would forego \$1,200,000,000 a year.

My fear is that Prohibitionists of the United States will accept this move as a matter of right, forget about it, and let it go at that. My hope is that every religious organization, temperance society, civic organization, and the government of the United States itself will express its gratitude to the Rt. Hon. William Lyon MacKenzie King, of H. M. government at Ottawa for a noble, generous and courageous stand in stopping the exportation of liquor to the United States.

The annual report of the Liquor Control Board of Ontario was tabled this afternoon in the Ontario Legislature. Friends of Prohibition, both in the United States and in Canada, will do well to study this attempt at solving the liquor question that is being made by proponents of government control.

Let me say just here that I think Ontario has evolved the best government control law yet enacted. Furthermore, I have every reason to believe that the commission charged with the administration of the law is living up to the best traditions of British responsibility. Apparently no effort is made to cover up anything in the report, which was issued by Sir Henry Drayton, Chairman of the Liquor Control Board. He says frankly: "Evils resulting from the use of liquor have ever been present. The sin of drunkenness is still with us and probably will remain, with a host of other sins."

The leader of the present government, who came into power on the government control issue, estimated that Ontario under Prohibition was spending \$30,000,000 a year on bootleg liquor and that this amount under government control would be materially reduced, besides giving to the government the profits, thereby reducing taxation. Opponents of the scheme were equally sure his figures were greatly exaggerated and that sales would increase under the new venture. When the law was enacted, provision was made for

native wines to be bought directly from the wineries. This was done in order to encourage drinking of light wines instead of hard liquors.

The present report shows a marked increase of sales over the two previous reports, this in the face of the general depression of business and increased unemployment. The total sales as reported amounts to the almost unbelievable sum of \$55,360,569, or about \$18 each for every man, woman and child in the Province. Permits were held by 419,797 Ontarians. These are annual permits. Non-resident permits were held by 106,987 persons. These are bought by tourists from other provinces and other countries and are good for only thirty days. If we may suppose these latter permit holders went on a little extra spree and drank twice as much as resident holders, we still find that resident permit holders drank an average of \$126 worth of government liquor.

"Beyond all question," the report says, "if those who use liquor could be induced to drink light wines and beers in place of hard liquors it would be a great improvement." Yet the facts are that 32 per cent of all liquors sold were classed as light wines and beer while 35 per cent of all drunkenness was chargeable to wine drinking alone.

A net profit of \$9,661,448 came to the government from its liquor business. Much will be made of this by the enemies of Prohibition. Yet the facts are that taxes have not been reduced. A possible exception is a reduction of \$5 in auto licenses, but offsetting this is a two-cent per gallon raise in gasoline tax and this extra has not gone into the highway department but into the general fund. It is simple enough. Fifty-five million dollars cannot be taken out of the legitimate business of a province, the population of which is about equal to that of the state of Indiana, without crippling the tax paying abilities of those businesses.

The report makes the following appeal: "The cooperation of all social workers is earnestly solicited by the Board—all can help in making it clear that the abuse of liquor is looked upon by the people as a degrading thing—that strict sobriety and clean living is not only essential to business success, but also worthwhile citizenship."

It is becoming increasingly plain to many people of Ontario that governments cannot hold out intoxicating liquor with one hand and temperance tracts with another and make a success of getting the people to drink themselves into sobriety.

G. RAYMOND BOOTH.

Toronto, March 13.

Duty: To do the thing we ought to do at the time we ought to do it, whether we feel like doing it or not.—Huxley.

Is This Worth While?

BY EMMA P. MARTINEZ

In January, 1925, a little lad of eight years entered the third grade of our school in Puerto Padre, Cuba. He was not a very desirable lad at first on account of his misconduct, and at one time he was so unruly that I had to move his seat to the porch of the school. Although his home was near the Mission, we could not persuade him to attend Sunday school.

But Jose was a bright lad and always knew his lessons. Three years later, in June, 1928, he was ready for the State examination for the preparatory school. As he was not yet thirteen years old, he was not permitted to attend the examination. The next year he spent in review and last year he was one of the few who were able to pass. By this time his attitude had completely changed. He gave no trouble in school and was regular in attendance at Sunday school and church. As his father was unable to help him with tuition the last year, he asked to be janitor of the church and as it was convenient to make a change at the time, we gave him the job and I gave him the office of errand boy to the bank and post office.

He continued to develop in character and became known as a manly boy. A gentleman told me one day that he enjoyed sitting with the boy in the evening, sometimes on a bench in the park in front of his father's store to hear him expound upon subjects about which most boys know nothing. Along with his intense love of books he was developing a Christian attitude toward all problems and on many occasions was known to reprove members of the church. On one occasion a member was reproved for absenting himself from church and Sunday school to play cards. He had told him that Christ would not do that way and that he ought to do as Christ would if he professed to be a Christian. At the beginning of the school year in September, 1929, I hoped to make some arrangement for him to enter the Mission School at Holguin, but it seemed impossible for his father to provide the funds needed for his further education. But Antonio was not to be discouraged. He said he would study alone and asked me the privilege of studying here as it would be easier to be associated with the school surroundings. A matriculation fee of \$25 would have to be paid in September if he were permitted to enter examinations in June. I advanced the money for him and the last of January he had by work for me, canceled the amount paid. In February I gave him work about the school to enable him to save for the next examination, which will

cost him \$50. In January, the Holguin School sent him the examination questions for their first year pupils and he passed in all but one subject. He is faithful to his duties here at the school, collects for his father, who runs a store, and studies every minute he is free from work. Often I have to send him away for rest and recreation.



JOSE ANTONIO

The 28th of January was a great national day and all of Puerto Padre was out to attend the celebration. We took the entire school to the celebration, and when we returned we found Jose studying as if nothing had been going on. He is having difficulty in working out his daily program of life activities as he wants to get into too many things. In this I have tried to guide him, encouraging him to give due time to spiritual development. Only a few days ago he decided to omit secular study and reading from his Sunday program. This afternoon he is seated in front of the church library with doors open, looking over such books as attract his attention.

Jose feels a special responsibility toward his brothers and sisters. He comes early Sunday morning to open the building and arrange for Sunday school. Then he runs home to breakfast and comes back leading two little sisters. Saturday he brought a little brother to help him. When they had finished and I thought they had gone home, I went into the church for something and found them both reading. He had given his little brother a story book. His influence is being felt in the home in many ways and we hope he may eventually lead his parents to Christ.

Jose Antonio is now an active member of the Christian Endeavor and is more

nearly ready to be a church member than some who have been connected with the meeting for years. He gives of what little he earns to Sunday school and church and I sometimes give him some extra work on Saturday in order to help him pay his arrears to the church. For several Sundays he has had nothing to give to the Sunday school. Today he gave five cents of the twenty earned on Saturday. The rest is to be saved for the fund we pay to Juan Guzman who visits us once a week.

Surely if we "faint not" in our work, the sheaves will continue to be brought in. Such boys are rare and I feel we must make a strong Christian worker of Jose. I shall see that he has the last three months of this school year in Holguin to help him round out what he has been studying alone and to prepare him for the examination. To many boys and girls like Jose Antonio, our mission schools and churches in Cuba are ministering. May we not strive and pray that these doors of opportunity may continue to be open for them?

QUARTERLY MEETING AT KANSAS CITY

The Friends Church at Kansas City, Missouri, was well filled with interested listeners on Saturday and Sunday, March 8 and 9, the occasion beginning with a Ministry and Oversight meeting at 10 o'clock, which discussed the subject of the rural church situation. Then followed a time of worship and a splendid message by Clinton L. Nellis of Tonganoxie, Kansas, a visiting minister.

Dinner was served and the business meeting followed. Because of the warm welcome extended by Dr. Calvin B. Moody, Pastor, and other members of the church, more people stayed over for the Sunday meeting than usual.

Sunday morning during the Bible school hour, a Missionary Pageant was given, directed by Mrs. Roy White and carried out by Margaret Bradfield and Ruth Radtke. Lucile Haworth rendered a beautiful solo. A letter was also read from Willis R. Hotchkiss, missionary in Africa. At the 11 o'clock hour, Oren D. Dunlap of Eudora, Kansas, preached a most helpful and inspiring sermon on the theme, "What Is That in Thine Hand."

At noon an excellent dinner was served by the ladies of Kansas City Meeting to all present, and the dining room was crowded.

Sunday afternoon at 2:30 the choir, under the direction of D. H. Parsons and J. A. Polson, assisted by singers from other meetings, rendered a beautiful program of sacred music. Then in closing the pastor conducted a brief service of consecration and devotion. Many remarked that this had been one of the best Quarterly Meetings held in years.

HERE'S AN OPPORTUNITY

Who Will Take It?

Every once in a while the Editor gets a letter from some long-time and eager reader who, because of unfortunate conditions, is compelled to allow his subscription to lapse. To be specific, there is a letter before us from a beloved and elderly minister who has been in fruitful pastoral service for more than forty years, having been compelled recently to give up active service. He writes that as far back as he can remember, his father was a continuous reader of the *Friends Review* and then of the *Christian Worker* until it merged into THE AMERICAN FRIEND. "Perhaps," our aged Friend writes, "the papers and literature had largely to do with my growing up to love the Friends church, to which I gave my life."

Because of their consecration to the work of the ministry, he and his wife devoted their whole time to it, even in the earlier years when they had largely to support themselves and raise their family. As a result, what inheritance they had was gradually absorbed. And now, with old age coming on and the active period passed, there was no money with which to pay for their beloved church paper.

George Fox had a way of saying that certain things struck at his life. Does such a case as this—and there are several similar ones—strike at our lives? How deeply do they strike?

And now, without wishing to draw attention from this situation, there is another of which we wish to speak. If we were able to do it, we could place THE AMERICAN FRIEND advantageously and strategically in public libraries over the country. In a few instances, Friends meetings in given cities subscribe for the paper for their libraries, but this kind of intelligent cooperation is not sufficiently general to be adequate. What better and more inexpensive avenue is open for presenting regularly to the public our conception of life and our convictions on public questions such as that of military establishments and international relations?

To be specific again: There is at hand a communication from the Principal of the Periodical Department of the Los Angeles Public Library asking whether we could consider sending thirty copies which they would like to display regularly in their branch libraries. Who will say that this is not an alluring opportunity? Yet it is an open door which we have not prepared to enter.

We have given two types of needs, both of them compelling in their appeal; at least they ought to be compelling. If we had a fund of a few hundred dollars at our command for such purpose we could place the paper as indicated, in a

way to widen its influence and increase the Friendly impact greatly. Will not many Friends react favorably to this concern and respond with liberal contributions? In a vital sense we would thus feel emancipated for a wider service. Please address communications to—

Editor THE AMERICAN FRIEND,
Richmond, Indiana.

COLORADO SUMMER CAMPS

Two unusual projects will be carried out this summer under the management of two young Friends, Omer and Esther Coppock of Palmer Lake, Colorado.

Omer Coppock will have charge of a travel camp for boys of twelve years or over, the purpose of which is to explore and study the many almost unknown parts of Colorado. Trout fishing, swimming in Colorado's hot springs, mountain climbing, big game photography and exploration in general will be some of the features of the trips.

Governor Adams of Colorado has highly indorsed the plan and has sent a personal invitation to the groups to visit his ranch in the mountains. Other base camps will be established at Mesa Verde National Park, Colorado National Monument, Glen Wood Springs, (vicinity of Roosevelt's big game country) Trapper's Lake and Glacial districts. This is the itinerary of the first trip. A second trip including these trips with Yellowstone Park in addition will be made later.

Esther Coppock will have charge of a summer home camp for children located on a beautiful, seven acre estate at Palmer Lake. It is a place where children may be safe, happy, well cared for and can enjoy the health-giving sunshine of Colorado. A well rounded program will be carried out including: swimming, horseback riding, hiking, kindergarten games and handwork for little folks.

We are sure Friends will be interested in either or both of these two new projects. Omer and Esther Coppock are capable leaders and successful teachers. He was formerly with the Friends Reconstruction Unit in France. Our Friends have conducted the Pikes Peak Woodland Private School during the past year. Two other young Friends have assisted them.

E. M.

GO—TEACH

A beautiful educational poster in three colors is yours on request. It carries the picture of Christ and the Fishermen, and six photographs of those activities which will make "every church a school in Christian living." It announces the great International Convention of Religious Education, Toronto, June 23-29, 1930. If you want one write to E. H. Stranahan, Oskaloosa, Iowa, Enrollment Secretary for Friends.

RURAL LIFE SUNDAY TO BE OBSERVED

As already noted in our columns, The Federal Council of Churches is uniting with the Home Missions Council in urging that all church leaders, officers and people observe May 25th as Rural Life Sunday, asking God's blessing upon the farmer and his fields, and asking God's loving guidance on all those who may have to do with the rural life of the world.

In his letter to the Home Missions Council approving the observance of the fifth Sunday after Easter as Rural Life Sunday, President Hoover said: "The blessing of heaven to be invoked by Christian Churches, of all creeds and in all lands, upon the farmer and his work, will comfort many with the knowledge that their burdens are in the anxious, sympathetic thoughts of men of good will everywhere."

Rural Life Sunday does not mean "another special Sunday"; rather it means the utilization of one of the oldest religious customs in the history of the Christian Church instituted in behalf of the peoples of the world who till the soil and feed their herds upon its products. It has its proper place in the life of Christianity as a whole. The value of the service will depend upon the originality of the pastors and officers of local agencies interested in the promotion of better country life conditions.

In order that the observance may be as practical and helpful as possible, a pamphlet of suggestions is available at 5c per copy which may be secured by addressing the Commission on Rural Life Sunday of the Home Missions Council, 105 E. 22nd St., New York City. Since so many of our Friends meetings are located in rural areas, the day should be of particular interest to our group. Pastors and leaders desiring suggestions particularly applicable to Friends and Friends work are invited to write the American Friends Board of Missions, Richmond, Indiana.

CARTHAGE ACTIVITIES

The Friends Church at Carthage, Indiana, is steadily increasing in interest and attendance at all the services. Temperance Sunday was observed with sermon by the pastor based on the book, "They Almost Had Me Fooled." The Primary, Junior and Intermediate Departments of the Bible School gave an interesting and instructive temperance program in the evening. The World Day of Prayer was also observed with an impressive service on the morning of February 9. The three Christian Endeavor Societies each gave a Valentine Social which was much enjoyed. The Senior Society has been having Fellowship Hour from five to six each Sunday evening for the past two

months, followed by a Devotional hour from six to seven, at which time the pastor has been giving a series of lessons on the Bible. These meetings are proving very helpful in creating a better spirit of cooperation and understanding among the young people. At the Monthly Business Meeting in February, a pitchin supper was served followed by an address by Mr. Baker, a teacher in the Public School, on "Moses the Man." The Girls' Glee Club gave two musical numbers. This meeting was in charge of Lizzie B. Stone's Bible School class, "The Willing Helpers," composed of young married women, teachers in the public school, and others. The class is well organized, active in securing new members and each third Sunday a special collection is taken, which they hope to use for some church improvements later. They have class meetings, where business interests are considered and a social time enjoyed.

Charles E. Hiatt was present at the last Monthly Meeting when the work of the various departments was discussed, checking upon things that are being done, and should be done in the church. After the business session light refreshments were served by the "Friendly Circle" of the church.

The Missionary Society gave their Annual Coin Card meeting, February 19, at the church, the Boys' Glee Club giving two musical numbers with Marcella Lineback in charge. The pastor gave an illustrated talk on Friends work at different stations. \$72.50 was received for missions. Refreshments were served during the much enjoyed social hour.

KOKOMO QUARTERLY MEETING

Kokomo Quarterly Meeting of Friends was held at Union Street meetinghouse, March 14-16, with the meeting on Ministry and Oversight Friday morning. Kenneth Eichenberger, pastor at Hemlock and New Hope, spoke on the spiritual qualifications of elders and Richard R. Newby on their responsibilities. In the afternoon the spiritual condition of the several meetings was considered, and was followed by a discussion on the office of the Holy Spirit led by Arthur Haworth, pastor in Courtland Avenue meeting. Many good thoughts were presented.

During the devotional period, Saturday morning, Ray Morford and his wife of Westfield, present with a minute from Portland, Oregon, sang very acceptably, "Jesus the Rose of Sharon" bringing all into a very real sense of the presence of the Holy Spirit. Richard Newby spoke on Stewardship. There was a large attendance of members from the various monthly meetings.

Following dinner served by the women

WESTTOWN SCHOOL

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WESTTOWN, PA.

of Union Street Meeting, the business was transacted in a spirit of Christian fellowship. A resolution prepared by Ward Applegate and Harvey Mendenhall as a step to advance the cause of peace was adopted and a telegram was directed to be sent President Hoover encouraging him to urge reduction of naval armaments at the London Conference. Frank H. Streightoff, Secretary of Western Yearly Meeting Committee on Literature and Peace made a few well chosen remarks on the subject of Peace especially urging monthly and quarterly meetings to conduct a Youth's Peace Contest.

Richard Newby preached Sunday morning at Union Street, and in the evening at Courtland Avenue. God's presence was manifest throughout the sessions and these were times of refreshing. Some had mingled feelings as they realized that this was the last Quarterly Meeting to be held in the old Union Street Friends meetinghouse.

THE HODGKINS WELCOMED

Dr. Henry T. Hodgkin, the new director of Pendle Hill, received what might be called his official welcome among Philadelphia Friends at the Friends Social Union on March 13th. Both he and his wife, Joy Hodgkin, had just returned from a week's travel in the south where they had been entertained at Hampton, at High Point and Guilford College.

MIRACLE

A seed one day
Sought in earthen way
To blossom unto the sun;
And the sun that day
In this flowery way
Gave light to everyone.

A Soul of heaven
Searched in earth a task
To perform in radiant light;
And heaven was lent
In that shining moment
To dispel earth's darkest night.

FLORENCE GLORIA CRAWFORD.
San Francisco, Calif.

The enthusiasm which was shown on that evening toward the new venture of Pendle Hill was most gratifying. The welcoming remarks of D. Robert Yarnall as Clerk of Arch Street Yearly Meeting and of George A. Walton as Clerk of Race Street Yearly Meeting, of Hadasah M. Leeds and of Rufus M. Jones left no doubt as to the possibilities that lie before such a school as Pendle Hill, nor of the fitness of such a person as Henry Hodgkin to develop these possibilities.

Ever since Dr. Hodgkin's visit to the Five Years Meeting in 1912, he has had a desire to come to America. He feels that a great mission of Pendle Hill will be the making articulate in the language of today the message of the Society, applying the Quaker ideal to every walk of life, making Quakerism march with the march of events, drawing into Quaker service the finest youth by giving them something concrete to do besides discussion for we have failed to find jobs for them.

Henry and Joy Hodgkin leave on the 19th of this month for the west where they expect to remain until the middle of May.

M. H. J.

THIS PAMPHLET REALLY PRODUCES TITHERS

A new, friendly, lively-worded tithing talk: "The Tithe Was Made for Man," presenting the tithe ideas so winsomely that the reader actually wants to accept it.

No "legalism." No straining of proof texts. No unequal burden. No complicated theological argument. Just plain good sense.

The price is 75 cents per 100. Copy free on request to anybody interested in the circulation of tithing literature. With it comes a simple plan of distribution which can easily be operated in any church or other Christian group.

This is part of the non-profit, interdenominational service perpetuated by Thomas Kane, founder of The Layman Company, 730 Rush Street, Chicago, Ill. Send requests to this address.

Please give your denomination, also mention THE AMERICAN FRIEND.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

CLOSELY GRADED LESSONS

EDITOR THE AMERICAN FRIEND:

Many inquiries are coming to the Board of Religious Education, requesting information as to the best lesson helps for Friends who desire the Closely Graded Lessons. Friends do not publish any such helps and yet a considerable number of our Bible Schools are using this system. They are asking what denomination issues helps which are most satisfactory for Friends. The answer has usually been—there is no such denomination.

Here is a most distressing situation. The closely graded system is certainly far superior to the uniform lesson system, especially for children under twelve years of age. It is in many ways superior to the group graded system. Our larger schools and in many cases our best schools want the closely graded lessons.

There are closely graded lessons issued by the larger denominations. From the standpoint of pedagogy and the printers' art they are excellent. But what would you say to a Primary teacher when she handed you a Quarterly with the following in it:

THE LORD'S SUPPER

"Our Church is God's house. We come to God's house to sing and pray and to learn of God and Jesus. At a certain time each Lord's Day when we come to church, we keep the Lord's Supper.

"You have seen the table placed before the pulpit. It is always covered with a clean, white cloth. On the table is bread and wine, or grape juice.

"The minister, or some other good man, thanks the heavenly Father for sending Jesus to tell of his love. Then men, called deacons, pass the bread and the wine to the members of the church. To be a member of the church means one has publicly said he loves Jesus and has been baptized.

"Each one eats a small portion of the bread and drinks a small portion of the wine or grape juice. And as they do this, they remember Jesus.

"It is very quiet in church during communion. The people are thinking of Jesus and speaking to God. And Primary girls and boys can think of Jesus and speak to God.

"Sometimes the organist will play very softly the music of a hymn you know. You can say to yourself or just think the words of the hymn as the music is played.

"You can say to yourself a Bible verse you have learned. You can think the words of a prayer-song.

"You can talk to Jesus and tell him that when you are a little older you are going to stand before the people and say you love him and be baptized and become a member of his church. You can think

of the time when you will keep the Lord's Supper."

This is not an altogether isolated case. This material is about what every Bible school teacher has to face, when she is compelled to use other than Friends helps, and she is compelled to do that if she uses the closely graded lessons.

Can Friends come from children who receive the Bible instruction, the doctrinal ideas and their religious thought-images from such Bible school literature, however fine it may be otherwise?

This article is not addressed as a complaint to our Publication Board nor to the Editor of our Bible School helps, for they, with the Board on Religious Education, have struggled with this problem. They see the way out but it involves money. Are there not some Friends with generous hearts, some money and with a long vision who see this situation and are willing to contribute rather largely toward solving this problem? It needs solution and needs it now.

EDGAR H. STRANAHAN.

Oskaloosa, Iowa.

THE NEW BIRTH

EDITOR THE AMERICAN FRIEND:

The doctrine of the New Birth has been prominent in my mind during the past few weeks, and when I read, "We Must Be Born Again," in the February 27th number of THE AMERICAN FRIEND I felt an urge to put my own thoughts into tangible form. The importance of the New Birth is indicated by Jesus' opening statement to Nicodemus, in the words, "Verily, verily," and then when he did not understand, the same emphasis was given as before, "Verily, verily, I say unto thee, except a man be born of the water and the Spirit he cannot enter into the kingdom of God."

In connection with the article above referred to, the question may be raised, is the New Birth an instantaneous work of divine grace, or does it come by natural development and spiritual growth. Does man pass into the new life by easy stages, one step at a time, one degree at a time, like joining a fraternal order, or is it like Adam's experience? God breathed into his nostrils the breath of life and he became a living soul.

In like manner, when the new-born child first breathes the life-giving fluid, it becomes at once a living soul, a unit of humanity, and must be reckoned with accordingly. At this very moment it becomes a member of the family, can look into father's face and inherit his riches.

How fitting, then, the figure of the New Birth, when through the operation of the Holy Spirit man is born again, born into the realm of the kingdom of God! Not in response to physical or mental urge, but of the purely spiritual. He passes through the open door at a single bound into the light of the Kingdom to which Jesus referred in his talk with Nicodemus. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Here he becomes at once a child of God, and heir of the Father and a joint-heir with Christ. "If children, then heirs; heirs of God and joint-heirs with Christ."

The act of entering in is a perfect accomplishment; no second work is needed to remove the carnal nature. If a second work is required, as some argue, Jesus omitted to inform Nicodemus of it.

The framers of the Uniform Discipline evidently recognized this fact when they wrote, "The surrendered soul is born by the Holy Spirit." This, too, harmonizes with the New Testament, where the believers are characterized as saints, priests and children of God. Upon close analysis the figure of the New Birth is found to be perfectly fitting in its application, profound in its meaning and beautifully symbolic of the all-importance of man's entrance into the spiritual life. This is the supreme moment, when one experiences his sins forgiven and at the same time receives the baptism which John said, "He that cometh after me will baptize you with."

Note here Paul's conversion. When he reached the crucial moment of his birth into the Kingdom, the new life was instantaneous, also perfect. It was his to know forgiveness, justification, consecration—every qualification for a perfect man of God. When the experience of the New Birth was over, when he had paid the full measure of repentance, it was over. Then, finally, we conclude that as the New Birth is all-essential, so is it all-inclusive.

MOSES VOTAW.

Tacoma, Wash.

OH, FOR MORE GREAT ONES!

DEAR AMERICAN FRIEND:

I have been reading the reports from London and other capitals, the news from home and observing facts in this part of the world. I have been inquiring of the excavators as well as the politicians and strangely enough one of the thoughtful wishes forming in my mind is that educators of the type of Benjamin F. Trueblood might be multiplied among us. His sane analysis and constructive suggestion would be very precious.

History may be made too fast and too foolishly. Better than that would be patient understanding of the history

already made and available in the mute sign-language of the human past.

It was the gift of our great Friend to interpret and to recommend the lessons of our past so that the way ahead seemed more clear. Along with this went a fine ethical sense of what was good.

Let us temper our zeal to be "up and doing" by a consideration of the doer and his deeds in history. There is such a thing as an orphaned event. Men of affairs, or a lively period, beget events which are packed with woe and then pass on leaving the rest of us mortals to struggle with the problems engendered. We have enough of these orphaned events now to engage humanity's best endeavors through a century to come. Oh, for more great ones who will be wise as serpents but harmless as doves. How may we best encourage a Trueblood generation of boys and girls which shall increase sweetness and light in the daily walk?

ELIHU GRANT.

Cairo, Egypt.

February 22, 1930.

"FRIENDS"

EDITOR THE AMERICAN FRIEND:

In counting our blessings, I am sure "Friends" go on every one's list. "What a Friend we have in Jesus," our greatest Friend! Our church could not have a more beautiful name than the Society of Friends. THE AMERICAN FRIEND is an interesting one whose weekly visits are anxiously looked forward to.

How wonderful are our childhood friends, the ones with whom we grew up and with whom we shared all our joys and woes! When one passes on we thank God we had them for that little while, for even a lifetime of loyal friendship seems so short. An old autograph verse reads, "New friends are silver old one's gold, cherish the new but revere the old"; but silver friends often grow so dear we find ourselves putting them on the "Golden List."

Then we have our invisible Friends—those with whom we exchange ideas in the pages of THE AMERICAN FRIEND and other papers. We help each other yet perhaps never meet here below. Our passing friend is one whose face expresses joy in life and attracts one like a beautiful flower by the way side.

A boy's best friend is his mother. "If I were hanged on the highest hill I know whose love would follow me still." Mother's! Looking forward, we are going down the valley one by one but our dearest Friend will guide us if we fall. Christ is going down the valley with us all.

LULU PRELL.

Miami, Oklahoma.

Hold, and let none shake the conviction that one real factor in life is truth.

Peruse It and Practice It Timely Topics Tersely Told

Will We Make the Grade?

THE other day I saw a long freight train with "double header" engines pulling out of the yards. A steep grade and sharp curve made a heavy "drag" for the two powerful engines. As the "Moguls" rounded the curve a half mile or more away, the caboose came slowly off the siding and on to the main line. With much puffing and jerking and with drivers slipping, the big engines were doing their best but it was evidently a losing game. The yardmaster stood near the switch and took in the situation. He gave a signal to the engineer on a fussy little switch engine that was near at hand. In double quick time the little engine was on its way with steam madly escaping from the safety valve as though it were impatient because it had been all "steamed up" for action and waiting for something to do.

Here was a real opportunity for the little engine to get into action and do its bit and do it quickly. When the bumper of the engine engaged the bumper on the rear of the caboose there was a mighty bang and jar that sent a thrill forward through the long string of cars—and the little engine settled down with a snappy rhythm that sounded much as though it was trying to say, "It can be done, it can be done, it can be done." On up the grade and around the curve, and then with the whistle giving a blast of triumph to which the pilot engine of the doubleheader answered a "thank you," the little switch engine coasted back down grade into the yards ready for the next task.

The Mission Board is trying hard to "make the grade" and "turn the corner" into a new fiscal year which begins April 1.

It has put into service a "double header" in the form of two appeals—one to individuals and the other to meetings or to groups of Friends—asking them for definite amounts over and above the regular budget. These letters have brought the assurance that there are some who are willing to take their share of the load and more. But even these willing souls can't put the budget over the grade without a timely "boost" from many more Friends.

This issue of THE AMERICAN FRIEND will reach you just at the strategic moment and if enough people will go to meeting on Sunday morning, March 30, with an offering for missions equal to one day's income, there will be joyous acclaim at the Central Offices, "It has been done," that shall reverberate throughout all Quakerdom.

C. O. W.

QUAKERDOM AT LARGE

John S. Brown, active member of the Kansas City, Missouri, Friends Meeting and chairman of the pastoral committee, is Superintendent of the American Sunday School Union for the Southwestern District, including the states of Missouri, Kansas, Oklahoma, Arkansas, Louisiana and Texas.

* * * *

We introduce a new occasional feature this week in "Correspondence from Canada," our correspondent being a transplanted United Stateser in the person of G. Raymond Booth, pastoral leader of the Toronto Friends Meeting. The topic on which he writes his first letter is certainly of vital interest to all of us. We hope to hear from him frequently.

* * * *

One of the major events in Westtown School life is the annual Elocution Contest. With the exception of the Seniors, with whom it is voluntary, all students are required to memorize and deliver selections of their own choosing. By a series of eliminations, the "finalists" are chosen for the public contest, which took place this year on March 15, before an audience of more than six hundred people. First place in the dramatic group was won by Francis H. Lightfoot of Springfield, Pa., with Mark Antony's speech on Caesar. First place in the non-dramatic group was won by David C. Elkinton, Moylan, Pa., son of J. Passmore Elkinton, with Poe's "The Raven."

* * * *

Wm. E. Berry, Professor of Greek and Latin at Penn College, is enjoying a long desired opportunity of visiting the home lands of Greek and Latin life and literature, his main objective points, of course, being Athens and Rome, although other alluring places are included in his itinerary. He sailed March 8, expecting to stop in London where he anticipated seeing David M. Edwards and family. While the trip is primarily a pilgrimage to lands of classical lore, it is also to include visits to several of the Quaker centers in Europe. He plans to be gone two months, returning in time to attend the annual meeting of the Executive Committee of the Five Years Meeting to be held at Richmond, May 8.

* * * *

After an illness for the past three or four months amounting to a near breakdown, due to overwork last summer and autumn, S. Edgar Nicholson, Associate Superintendent of the Anti-Saloon League of New York, has resumed his regular duties. Speaking at the Brooklyn Friends Meeting, March 16th, on the Prohibition situation, he declared that

the opponents of Prohibition are rapidly transferring the United States from a government by the orderly processes by law into a government by the irregular processes of straw votes. He holds that the chief effect of the *Literary Digest* poll will be to give a little more force to the whirlwind set in motion by the wets without determining anything whatever with reference to the need or otherwise of our prohibition laws.

* * * *

Wilfred S. Reynolds, a Chicago Friend, is Executive Director of the Council of Social Agencies of Chicago, representing three hundred and fifty philanthropic organizations, and overseeing an annual expenditure of twenty-six million dollars. On March 20th he gave an informing address before the Richmond Kiwanis Club on the subject, "Public Welfare Work in its Relation to Business."

* * * *

Simultaneously with the Prohibition hearing before the House Judiciary Committee at Washington, the Royal Commission of England has been sitting in London to investigate the drink question. Among those appearing before the Commission was a well known Friend, Sir George Newman, Chief Medical Officer to the Ministry of Health, who contended that, compared to the eighteenth century, England is relatively sober, in spite of the increased population, the emergence of vast industrial problems and varied emancipations of recent times. Declaring that alcohol is a narcotic rather than a stimulant, he held that alcoholism renders people more susceptible to various diseases and that its habitual use as an aid to work was physiologically unsound. Asked what would be his view, from a public health standpoint, of a concerted campaign urging people to drink more beer, Sir George replied, "I should hope it would fail. It would make it more difficult from the public health point of view."

NEWS OF OUR MEETINGS

E. Howard Brown and his wife, Ruth P. Brown, closed a two weeks' meeting at Upland, Indiana, March 9. The attendance at the evening sessions was above the average for this place and the interest on the part of those who attended was good. The other churches in town joined in the service each Sunday evening and the last night a full house greeted the evangelists. Visible results were not largely manifest, but the effort was crowned with a few professions of definite steps taken. The preaching was

clear and convincing, and the work of Ruth Brown as leader in song was much appreciated, as was also the assistance in special music by students from Taylor University. Only the Lord of the harvest can measure the amount of good accomplished in the quickening of the church and the provoking of thought among the unsaved.

* * * *

Pasadena Monthly Meeting has selected the following Friends as officers for the year beginning April 1: Clerk, Arthur B. Williams; recording clerk, Blanche Ford Pickering; treasurer, Fred S. Butler. On March 9 Frederick B. Sainty gave Pasadena First Friends an account of the problems and the service of English Friends during the world war.

* * * *

Indianapolis Monthly Meeting of Friends, November 22, 1929, approved the recording of Paul M. Reid as a minister of the gospel, and this action was concurred in by Plainfield Quarterly Meeting held at Plainfield, Indiana, on February 5, 1930. At the following business session, February 21, he was duly recorded by the clerk, C. Emmett Trueblood. Paul Reid's present address is 600 West 122nd Street, New York City.

* * * *

Lafayette Avenue Friends, Brooklyn, N. Y., enjoyed a message from S. Edgar Nicholson the morning of March 16, and in the evening, the first of a special series of Sunday evening meetings, Henry T. Hodgkin spoke on "The Western Christian and the Far East." Other speakers in this series during March, April and the first two Sundays in May will be Dr. Edward E. Hicks, Dr. George R. Andrews, Frederick J. Libby, Dr. Francis J. McConnell, Alexander C. Purdy, H. V. Kaltenborn and James Myer.

* * * *

President Hoover and Premier MacDonald would have rejoiced to have been at Beech Grove near Wilmington, Ohio, Sunday afternoon, March 16, and heard seven young people of the neighborhood proudly and courageously declaim the cause of peace. Cleo Kuebler spoke on "Is War Ever Right?"; Irene Cooper, "The Latch-string"; Richard Linkhart, "The 'Big Parade'"; Robert Linkhart, "Outlawry of War"; Christina Thomas, "What Price Glory?"; Mary Yarger, "The House that Love Built"; and Frances Webb, "The American Flag." The silver medal given by the Friends Service Committee was awarded the third speaker. Appropriate music was furnished by the young people of Springfield Meeting, and Thomas Joseph, pastor of the neighboring meeting at Cuba pronounced the

benediction. There was a large, appreciative audience.

* * * *

Beginning February 23, West Grove meeting near Westfield, Indiana, enjoyed a time of much blessing during two weeks of special meetings when the church was greatly revived and strengthened. Forty-one came forward for prayer and were definitely blessed in regeneration or sanctification. They ranged in age from seven to sixty-nine, several being of the high school age. Some have acknowledged a call to the mission field and others to special work. The good influence reached to the community at large. The pastor, Fanny B. Roberts, was definitely led by the Spirit in bringing the messages. A. R. Morford and his wife had charge of the singing and assisted in personal work. Their help was greatly appreciated. The house was crowded at the closing meeting, March 9, and with a shout in the camp Friends determined to make this the best year in the life of West Grove.

* * * *

Hiawatha Quarterly Meeting of Friends was held at Bethel near Grant, Nebraska, March 14-16, with a good attendance. Messages were much appreciated from Walter H. Wilson, Yearly Meeting Superintendent, and Frank Woodward, pastor of South Fork Meeting near Benkelman, Nebraska. The outlook for growth is encouraging. Work on the new meetinghouse at Bethel is progressing nicely, and a new monthly meeting has recently been established. For three years Frank Woodward has been doing outpost work in the Riverside and South Fork communities and at South Fork the Sunday school has become a monthly meeting with a membership of thirty-six, the prospect being bright for a steady growth. Greenfield monthly meeting has been without a pastor for some time, but definite arrangements are being made for one in the near future. On account of illness Robert Lembrick and his wife, pastors at Pleasant Valley were unable to attend Quarterly Meeting. It is sincerely hoped they will soon be able to take up their work again.

* * * *

Lawrence, Mass., Friends Meeting is seldom heard from, because the Friends are more interested in doing things for "Him who hath loved them" and letting it rest there. But a series of events are worth recording. The choir by invitation rendered a Cantata, "The Everlasting Light," in the Lawrence St. Congregational Church for the occasion of the United Sunday Evening Service. These same friends on a very recent date visited the Old People's Home and gave another splendid program. A splendid group welcomed A. Ward Applegate when he visited their meeting. By the

way, Ward does a good job in the service of peace. His talk was splendid, "An unusual peace address." He must be doing worlds of good. Francis Philip and Susie Meek Frazier also visited Lawrence Friends, and gave their usual fine program. It was noticeable that these Indian Missionaries are traveling under a great and serious concern. They were able to put across their concern in such a way, that when the offering was taken the amount was \$130. But then these Lawrence Quakers are quick to see a need and doubly quick to respond. Lawrence Meeting is a non-pastoral meeting.

* * * *

On the morning of March 16, Murray S. Kenworthy for the American Friends Service Committee gave a very interesting and helpful address at Little Ridge meeting near Fairmount, Indiana, which was much appreciated by every one present.

* * * *

Aurora Friends Meeting near Stickney, South Dakota, is the oldest in the state. After a series of meetings conducted by Bessie Brown last summer, the members decided to remodel the meetinghouse. It has been resingled, repainted, replastered, with new ceiling, floor and two class rooms put in, and a new furnace to be installed, which has made a great improvement. Homecoming exercises were held recently with a large attendance of Friends, neighbors and those from outside points present. President Camfield of Ward Academy and founder of that institution gave the address for the occasion. Dedication services are being planned for the Quarterly Meeting to be held here, June 22. Aurora Meeting, although small in numbers, is keeping up the work well.

* * * *

The young people's classes of Amboy, Indiana, Friends Bible school held a banquet and social with about fifty young people present. The pastor, Donald B. Spitler, and his wife with the members of the Bible School Committee shared in the fellowship. After dinner, Lillian E. Hayes of Dunreith, Field Secretary of Committee on Religious Education of Indiana Yearly Meeting, gave an address. On Sunday morning she attended the Bible School and the following Monday evening conducted a conference with the teachers and officers, about twenty being present. She complimented the school in many respects and suggested several things that might make for greater efficiency. The pastor, Donald Spitler, who has served the meeting for the past two years, has tendered his resignation to become effective in June when he will become pastor of the Friends Church in Detroit, Michigan, succeeding Ira C. Dawes who went last fall to First Friends at Indianapolis.

Studies in Personal Evangelism

By Ralph D. Perry

THE SOUL WINNER'S QUALIFICATIONS

"Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow.. Create in me a clear heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation and uphold me with thy free spirit. Then will I teach transgressors thy way and sinners shall be converted unto thee." Ps. 51:7, 10, 12, 13.

This prayer of David gives us a very good outline of the personal qualifications of a soul winner. First, he must himself have been won. We can only help others as we are ourselves thoroughly established in the faith.

There are four things the soul winner must know: He must know first of all that his own sins are forgiven, for how can we go to a lost soul and tell him that God forgives sin when we have not experienced forgiveness ourselves? This is one of the most definite experiences that a man or woman may have. John in his writings says, "These things I write unto you that ye may know that ye have eternal life."

This, however, is not all that a soul winner must know. Too many of our present-day church members are living on past experience. In order to be a real soul winner one must know also that the grace of God is working daily in his life. It is not what we can do that will bring a soul to Christ, but it is what he is able to do through us. The more we are yielded to him the more he can use us. In the second chapter of Philipians and the thirteenth verse we find these words: "For it is God which worketh in you both to will and to do of his good pleasure."

This brings us to the third thing that a soul winner must know. He must know that Jesus is master and Lord in the fullest surrender. "For one is your master even Christ."

Philip was doing a wonderful work in Samaria under the anointing of the Spirit. In the midst of his success came the voice of God telling him to leave his work and go toward the south. Looking at this from the human standpoint we would say how foolish to take a man away from so successful a work, but Philip was fully surrendered to God and when the voice came he left his work and went toward the south where he met the Ethiopian and led him to Christ, thus sending the gospel to Africa.

Saul had been persecuting the Christians. He was one of the leaders. One

day the message came to Ananias to go to Saul and pray for him. Ananias had heard of all the things Saul had done and like the most of us began to reason with the Lord. But the Lord told him that Saul was a chosen vessel and because Ananias was fully surrendered to God he went and was the means of leading Saul into the light. How grateful we all are for the personal work of Ananias! Who knows but what we may be able to lead another Paul to Christ by the same method. This calls to our mind the work of Andrew. There isn't much said about him, but there is one act that he did that causes us to love him. He led Peter to Christ and Peter was the first missionary to the Gentiles.

I read the story of a pastor who was called to conduct the funeral of a young girl. He went to the assistant pastor and asked him if the girl was a Christian. He replied that the Spirit had moved him to speak to her about her soul, but he had neglected to do so and did not know whether she were a Christian or not. He went to the Sunday School superintendent and received the same answer. The same was true of the Sunday School teacher and the girl's mother. The Holy Spirit had tried to reach the girl through four different individuals and all had failed. O, that we had more men and women fully consecrated to God!

Should the importance of the King's business not arouse us to a complete and full surrender to God? Let us from this time on obey every word and command of God.

Londonderry, Ohio.

MATERIAL FOR MOTHER AND DAUGHTER WEEK

Many Friends Meetings have with a good deal of profit been observing in one way or another from year to year, Mother and Daughter Week. Mothers' Day this year comes on Sunday, May 11th and the Mother and Daughter Week follows, concluding with the 18th.

The International Council of Religious Education has issued some literature which will be of great help to meetings or Bible schools or any organization which desires to observe this special week or any portion of it. This material is all very inexpensive as will be indicated by the following description and price list.

The theme for Mother and Daughter Week is "Mothers and Daughters on the Adventure of Life."

Any of the below described material may be ordered at the prices quoted directly from the International Council, 22nd floor, 203 North Wabash avenue, Chicago, Illinois, or may be ordered from the Board on Religious Education of Friends in America, Oskaloosa, Iowa. Be sure to send money with the orders. Or-

ders placed with our Board on Religious Education should come to hand immediately as we are merely acting as agents in this matter and do not keep any large stock on hand. The Board will be very glad to answer any questions which it can concerning the observance of this week.

1. *A General Descriptive Leaflet*—This is a general leaflet describing all the plans and telling about the other materials and the way in which they may be used. The low price will provide for wide distribution. Includes new and

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

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These splendid additions to the Dollar Library will help make your book budget go twice as far as formerly. Eleven notable titles are now ready. If you do not have the complete list of books available at this low price, write us for a circular describing the Library.

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SERMONS ON BIBLICAL CHARACTERS

by Clovis G. Chappell.

MORE SERMONS ON BIBLICAL CHARACTERS

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RICHMOND, INDIANA

unique plans for the banquet. Six pages. Price, 2c each, or \$1.50 per hundred.

2. *A Mother and Daughter Worship Program for Mother's Day*—This can be used in any Mother's Day observance. Every person participating should have a copy. Four pages. Price, 1c each, or 75c per hundred.

3. *Mother and Daughter Songs*—To be used at the banquet or other similar social occasions. Every "banqueteer" can be supplied at such a low price. Four pages. Price, 1c each, or 75c per hundred.

4. *After Mother and Daughter Week—What?*—This pamphlet deals with the heart of the matter. It has suggestions for an all-year program of Mother and Daughter activities, discussion groups, etc. Quite necessary if there is to be the right "follow-up." Six pages. Price, 1½c each, or \$1.25 per hundred.

All prices above include delivery charges.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

THE PRESIDENT EVENS IT UP

Light has come to Dark Hollow and its mountain folk in Virginia. It all came about through a Dark Hollow boy, Ray Burraker, who walked several miles to President Hoover's summer camp on the Rapidan to make the contribution of a possum to the Presidential larder. When Ray told the President he did not know how to read and write, and, worse still, had never heard of a man named Lindbergh, the Big Chief thought something ought to be done about it. Hence, with accustomed forthrightness, he provided funds personally to establish a school for the community.

All of which was of no more than general interest to us—until we read of the opening of the new school. The newspaper accounts tell us that all the Burrakers were there and the Hurts, the Weakleys and the Woodwards. Though last, the latter were apparently not least. In describing the picturesque procession that made its way to the new schoolhouse on opening day, a report says, "And then a procession of Woodwards—Lloyd, the father, his wife, with a three-months-old baby in her arms, and seven other little Woodwards." While the Woodward tribe has generally taken to eddication, our thirst for the fount of learning is evidently manifesting itself ever earlier, as witness the babe in arms. Heretofore, we've waited until they could walk.

Maybe the Woodwards are getting more than their share of the President's educational foundation for Dark Hollow. If so, we tell them and the world that they need feel no embarrassment in the matter nor any special obligation to President Hoover. He is merely paying off an old obligation to the family. A Woodward, the writer's father, helped provide the old Friends Academy in Oregon in which Herbert Hoover started on the road to education. (One of our earliest memories has to do with the hauling of the lumber for the building.) Who knows but one of those little Dark Hollow Woodwards may some day fill the President's chair? But we suppose they are Democrats—we hadn't thought of that before!

WHO CRITICIZED 'EM?

In our last appearance on this page we quoted from "Little Mary's" autobiographical sketches in which she recounted how Uncle Thomas struck terror

to her tender heart in his graphic portrayal of the agonies of the lost. A reader from southern California in the guise of "Little Sarah" writes to affirm that her Uncle Thomas who sat head of the meeting was a kindly old man, beloved by the children. It was the visiting ministers of whom she was afraid. "I think we owe much to our Quaker ancestors," she admonishes, "and I do not like to hear them criticized." "Little Mary" wasn't criticizing—she was just telling about 'em.

SOCIETY OF FRIENDS OF THE LIGHT

On former occasions we have spoken on this page in facetious vein of the various kinds of Society of Friends with which Quakers are confused. In contrast, Lydia M. Cammack, Whittier, California, sends for our page the following beautiful story:

"Tenko Nishida, a Buddhist-Japanese, felt a great longing for peace in his life and did everything he knew to find it. He took a long pilgrimage but it brought no peace.

"Arriving again at his home, he turned aside at a little shrine and fasted and prayed that he might find either peace or death. At this point he heard the cry of a baby, and soon he realized that the mother had quieted the baby with her own milk. Thereupon he reasoned that whoever had created him was able, as was this mother, to satisfy his need. Knowing nothing of Christianity he called this revelation, 'rittoen,' one light in the dark garden. So grateful was he for this revelation that he bowed in reverence or repentance and at once offered his 'takahatsu' (free service of thanksgiving).

"He began to devote himself to this free service of thanksgiving and to preach the revelation and soon had a great following, who called themselves 'The Society of the Friends of the Light.' Coming to America and to my home, he told through an interpreter this story, and said he now wanted to know about the Society of Friends.

"The Lord had prepared me for this occasion, for I had been reading a brief history of the Society of Friends. Without rising from my chair I reached to the mantle, showed him the book and told him how George Fox also had sought for peace, had finally found it in faith in Jesus Christ, and had produced the Society of Friends, whose obligation to God is also 'takahatsu'—free service of thanksgiving."

STYLE NOTE NUMBER TWO

In a recent news note from Los Angeles, our correspondent (a Friend recently plucked from the Presbyterian fold), in speaking of a visit of Ella Newlin to their meeting, said, "Her plain Quaker dress looked very charming." In

a characteristic note, Marjorie Hill Allee of Chicago writes to comment on the appearance of style notes in THE AMERICAN FRIEND. Thus encouraged, she is emboldened to contribute to the new feature: "We wish to record that Herman Newman attended our meeting March 9, looking—shall we say?—handsome in a well-pressed suit, and fifteen or so more pounds of flesh on his bones."

Prosperity has apparently struck this ex-editor of THE AMERICAN FRIEND. We shall look to our laurels—or rather to our tailor—next time we visit Chicago Friends.

OH, FICKLE MAN!

During a holdup in Chicago a young male stenographer was hit by a bullet. Thinking he was mortally wounded, he whispered to a friend:

"Write to Mamie. Give her my love, and tell her my last thoughts were of her. Carbon copies to Sadie, Peggy, and Kathleen."—*Exchange*.

LO, THE POOR EDITOR!

In the announcement of the revival at the Church of the Brethren, made in *The Herald* last week, the linotype spoiled a perfectly good compliment by misplacing one letter. The sentence should have read: "He believes in a happy religion and lives it." But the linotype made it, "He believe sin a happy religion and lives it." Can an apology ever fix it?—*Sabetha (Kans.) Herald*.

A KANSAS FRIEND SENDS US THIS

Asked by her teacher to write an essay on a subject of her own choosing, a little girl produced this classic: "An Essay on Man: Men are what women marry. They don't go to church like women do. Both men and women sprang from monkeys, but women sprang farther."

NOW WE LOSE A CONGRESSMAN

We acknowledged Senator Joe Grundy as a Quaker and then somebody took him away from us. We stood that loss with comparative equanimity. In our issue of February 27th we took Elwood Perisho's word for it in the *N. C. Friends Messenger* that Congressman Williamson of South Dakota, who introduced the bill to transfer Prohibition enforcement to the Department of Justice, is a Friend. Comes now Charles E. Lukens, Marion, Ohio, who apparently spends most of his time poking around in old records, to tell us that our presumptive Quaker Congressman is listed in "Who's Who" as a Congregationalist, a Mason and an Odd Fellow! (If he were merely the latter we could easily adjust him to the Quaker fold!) Most any time now we look for somebody to rise and contend that President Hoover is a Hebrew, a Knight of Columbus and a vegetarian.

BIRTHS

DILLINGHAM—To Howard I. and Josephine H. Dillingham, Providence, R. I., March 16, 1930, a daughter, Elizabeth Keates.

WOODMANSEE—To Leland and Bessie Woodmansee, near Greentown, Indiana, January 5, 1930, a daughter, Virginia Ann. Members of New Salem Meeting.

DEATHS

CHANDLER—At her home in Kansas City, Missouri, February 22, 1930, Martha D. Chandler, within one month of being 80 years of age. She was born near Waynesville, Ohio, the daughter of Isaac and Vera Stout, and after her marriage to Asa Chandler they came west about 1878. Both united with Kansas City Meeting of Friends July 8, 1882, as charter members. He died August 14, 1922, and a son died since then. She was the last surviving charter member of the Kansas City Meeting and was an Elder at the time of her death. One son, Clarence E., three grandchildren and one great-grandchild survive her.

HADLEY—At Richmond, Iowa, January 23, 1930, Oliver Clarkson Hadley, son of Elwood and Martha Hadley, in his sixty-third year. A birthright member of Friends, he was regular in attendance at meetings and always interested in the work of the church, a devoted Christian and a loyal citizen. Funeral services at the church were in charge of Richard Wiles. Interment in the Richland Friends cemetery.

HINSHAW—At Carmel, Indiana, February 14, 1930, Emma A., widow of Francis Hinshaw, and daughter of James and Rebecca Harvey, aged 72 years. A lifelong Friend and a member of Poplar Ridge Monthly Meeting, a charter member of the Woman's Missionary Meeting, she was a cheerful, willing worker, filling different offices of the church and always upholding the right. She is survived by a son, Hervey W. and his wife Mary, a daughter-in-law, Gertrude Hinshaw, and two granddaughters, Thelma and Florence.

LAMB—At his home near Greentown, Indiana, February 5, 1930, William Henry, son of Benjamin F. and Rebecca Heaton Lamb, in his seventieth year. A birthright member of New Salem Meeting, he was faithful in attendance at Bible school and meeting, honorable in his dealings and ever ready to help others. He was stricken with paralysis, and after eighteen days passed beyond. His companion for forty years survives him and also three brothers, Milton of Kansas, Benjamin F. of Phlox and Marquis of Greentown, Indiana.

MISER—At Tulsa, Oklahoma, where she and her son, Robert S. Miser, had their home in her declining health, March 15, 1930, Caroline Moore Miser, widow of Samuel T. Miser and daughter of Franklin and Julietta Peebles Moore, aged almost fifty-four years. Born near Crawfordville, Indiana, she was married at Maryville, Tennessee, in 1906, death claiming her husband the following year.

A CORRECTION

In the issue for February 27, page 184, in transcribing from script to type two errors are reported. The name, Havini Baldwin Perisho should be Naomi, etc.; and Lura instead of (Laura) Guley.

A devout member of the Friends Church, she was for eighteen years a member of the faculty of Oakwood School, Poughkeepsie, N. Y., where she made a host of friends. Surviving are the son, a brother, Wallace Moore of Noblesville, Indiana, and a sister, M. Emma Newby of Plainfield, Indiana. Interment in Magnolia cemetery, Maryville, beside her husband.

STANLEY—At the Miami, Oklahoma, Hospital, March 2, 1930, following an operation, Etta Wilkinson Stanley, a Modoc Indian, in her sixty-second year. Born in Los Angeles, Calif., at the age of five years she was brought with her tribe to the Modoc reservation and given an allotment. Converted in early life she joined Friends and has been a faithful worker and for many years a trusted elder. In 1888, she was married to Charles Stanley and to them were born eight children, two of whom are living—a son, Leslie, and a daughter, Golda. Funeral services were conducted by Harvey Wallace at the Modoc Mission near her home. Interment in the cemetery adjoining the meetinghouse. Personal testimonies and many beautiful flowers paid loving tribute to her fine Christian character and devoted service.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

Philadelphia: Philadelphia, Pa.; March 24; D. Robert Yarnall, 42 West Upsal Street, Germantown, Philadelphia, Pa.

Canada: Toronto, Ontario; April 23; Arthur G. Dorland, University of Western Ontario, London, Ontario.

New York: Poughkeepsie, New York; May 28; L. Hollingsworth Wood, 501 Fifth Avenue, New York City.

Nebraska: Central City, Nebraska; June 4; M. Herbert Watson, Central City, Nebraska.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 169 Concord Street, Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St. corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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